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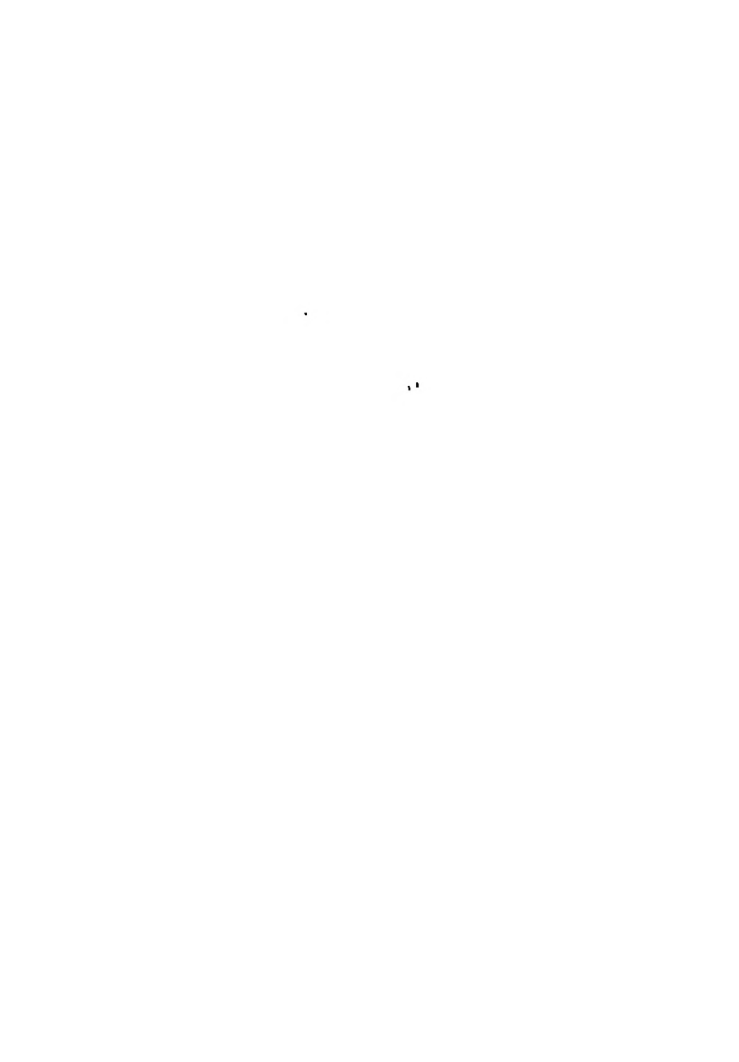
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SADI'S  
MORAL BOOK

BEING PERSIAN TEXT  
AND ENGLISH TRANSLATION OF SHAIKH SADI'S  
PAND-NAMAH

BY  
SYED MAZAHIR-UL-HASAN.

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ALLAHABAD :  
G. A. ASGHAR & CO.  
1911.

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Printed by M. Ramzan Ali, at the City Press, Allahabad.

## In Memoriam.

MY BELOVED FATHER

SYED MUHAMMAD ABDUL-QADIR.

WHOSE PARENTAL AFFECTION IN THIS WORLD I CAN  
NOT REPAY, AND WHOSE SOLICITATIONS FOR MY  
WELL-BEING FROM HIS EXALTED PLACE  
I STILL LOOK FORWARD AS MY  
GREATEST HAPPINESS.





## PREFACE.

I need hardly make an apology for bringing out this Translation of the best known and most popular of Shaikh Sadi's works. The popularity which the work has hitherto enjoyed has nevertheless not been instrumental in preserving this small work of a great man in its original purity, for most of the lithographed editions in the Indian market are a poor specimen of the original work. In the present edition I have largely availed myself of an extremely rare MS. copy in the possession of an unfortunate Muhammadan family of Upper India who value it as one of their dearest possessions to whom I am specially indebted for a free use of it. Thus it will be found that there are many departures from the ordinary text, though as the reader will observe always for the better.

I should here add that in the Introduction I have frequently derived my information from Maulana Hali's in valuable work on Sadi.

I can hardly expect that a work such as it is should have been altogether free from all shortcomings, but I hope this might serve to awaken consideration in the study of a great man whose inspiration has been felt in distant age and clime, and who reigns in the world of Persian literature as supreme as Shakespeare wherever English is spoken and written.

ALLAHABAD :	}	MAZAHIR-UL-HASAN.
<i>The 22nd December 1910.</i>		

## INTRODUCTION.

BEFORE entering upon a study of the notable work of one of the greatest poets of Persia a short sketch of the life of the poet consistent with the scope of the brochure will be considered necessary.

### HIS BIRTH AND CHILDHOOD.

Sadi better known as Muslih-ud-din Sadi, was born at Shiraz. Historians differ with regard to the date of his birth, but he was born somewhere about 571 A. H. = 1175 A. C., in the reign of Atabak Muzaffar-ud-din Tukla bin Zangi, who was followed in a few years by Atabak Sad Zangi, from whom the Shaikh derived his poetical *nom de plume* of Sadi. His father's name was Abdullah, in the service of Sad, and is said to have been a pious man. Early in his life the Shaikh learnt his lessons in religion and its practical duties. He is said to have been of a religious turn of mind even in his early years. He recited the Koran and watched the nights while yet a child. He was scarcely allowed to leave the company of his father who kept a watchful eye over him, and marked the words and the deeds of his infant boy, which

the child recalls in later years in his *Bustan*, and affectionately attributes a good deal of his early training to his father. He, however, lost his father when yet young and was probably brought up by his mother, for it appears on Sadi's own authority that his mother was living when he was an adult.

### HIS EDUCATION.

Though Shiraz was at this time a seat of learning with its numerous Government and private schools and colleges, the people hardly enjoyed the peace which is so necessary to its development. Atabak was just and merciful, but when he went out on expeditions as he frequently did, the town was left at the mercy of the marauders or others who plundered the country. This led the Shaikh to leave Shiraz in pursuit of knowledge and he made for Baghdad, which incident he describes in the following verses :—

دلّم از                      یراز بکلی بگرفت  
 انا                      که پرسي خبر از بغدادم  
 سعدیا حب وطن گرچه حدیث است صحیح  
 قتلان مردبہ سفتی کہ من این جازادم

“ My heart is tired of the society of Shiraz and now is the time when thou shouldst ask me about Baghdad. O Sadi ! although the love of home is a fact, but only because I was born here, I cannot die in hardship.”

In those days of Muhammadan glory, schools and colleges were open in almost all the large cities of the Empire, the most famous of them being the Nizamiyah of Baghdad founded by Khaja Nizam-ul-Mulk Tusi in 459 A. H. = 1066 A. C. Imam Abu Hamid Ghazali, Shaikh-i-Iraq Abdul Qadir Suhrawardi, Abu Hamid Imad-ud-din al Musali and various other great scholars were once the students of that College. At last, the Shaikh joined this institution and as he says in his *Bustan* he was successful there in gaining a scholarship. According to some of his biographers the period of his literary pursuits was upto the age of thirty. It is difficult to ascertain the amount of his abilities. Suffice it for us to say here, that he had bestowed more of his time and attention to literature and religion and was not so fond of philosophy and science. He was a good preacher, which faculty he had been improving since he was a student at the Nizamiyah where he rose above all other students. It appears that he passed a long time as a preacher in Syria. He was as much a religious doctor as a Sufi and a master of literature. And though he has been taken more as a poet than a doctor his works show that he was also as great in independent thoughts and refined ideas. At times he discussed religious subjects and argued on religious topics in the circle of Kazis and religious doctors, and in the

end his opinion gained over all others'. The Shaikh was also a linguist, and, as Sir Gore Ouseley says, a poetry of the Shaikh has been seen in which he mentions eighteen languages of the different countries through which he travelled. He was a perfect master of the Arabic, Syriac and Egyptian languages. He conversed freely in Arabic and even composed poems *extempore* which turned out to be some of the most striking utterances and which may be seen in the collection of his works. The Shaikh also informs us in connexion with his adventures of Somnath, that he knew the language of the Zend<sup>1</sup>.

#### HIS TRAVELS.

The life of Sadi may be conveniently divided into four parts,—the first, as that of a student ; the second, that of a traveller ; the third, of an author ; the fourth, of a religious devotee.

After leaving the Nizamiah he travelled far and wide through Asia and Africa. In fact, soon after finishing his studies he set about to visit countries.

Sir Gore Ouseley thus describes his travels:—" With the exception perhaps of the greatest Oriental Ibni Batutah, Saadi was the greatest Oriental traveller that we have ever heard of ; for he had traversed Asia Minor,

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<sup>1</sup> Zoroastrian scriptures.

Barbary, Abyssinia, Egypt, Syria, Palestine, Armenia, Arabia, all the provinces of Iran, many those of Turan, India, Rudbar, Deilem, Kashgar beyond the Jeihun, and from Basra to Baghdad to the Scythian wall.”<sup>1</sup>

I take the opportunity here to relate a few stories about Sadi which will more than anything reveal the real man.

In an anecdote in *Gulistan* he discloses an important event in his career. Weary of the society of his friends at Damascus, he made the dreary waste of Palestine his abode and avoided the company of men, till at last he was made a captive by the Crusaders, and compelled to work as a common labourer with the Jews who were brought as captives from Bulgaria and Hungary. One day a nobleman of Aleppo, an old acquaintance, happened to pass that way and recognised him. Speaking to his friend the Shaikh pathetically said that the one who avoided the society of his own people was now a captive in the hands of strangers. The nobleman's heart was touched, and he ransomed him for ten dinars<sup>2</sup> and took him to Aleppo, where he gave him his daughter in marriage. When, however, the wife turned out to be very surly and even once abused the Shaikh saying, “Was it not thou whom

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Biographical Notices of Persian poets, p. 10.

<sup>2</sup> A gold coin.



my father ransomed for ten dinars ? ” “ Yes,” was the witty reply, “ he ransomed me for ten dinars and sold me to thee for one hundred dinars.” <sup>1</sup>

One more interesting adventure of the Shaikh at Somnath is thus related in *Bustan* :

“ When I reached Somnath and found thousands of people coming from distant places to worship an idol, and asking blessings of it, I wondered how it happened that the living worshipped the dead. To inquire into this I made the acquaintance of a Brahman, and one day I asked him why these people killed themselves for that lifeless idol, and I spoke ill of the worship. The Brahman informed the worshippers at the temple, and all flocked round me. I addressed their chief priest and said, that I had not said anything in unbelief, that I was myself given over to that idol, but since I was a new-comer and ignorant of the hidden secret, I desired to inquire into its origin so as to worship it in perfect faith. He accepted my apology and asked me to spend my night of that day in the temple, in order to have the knowledge desired. I spent the whole night there. At daybreak all the men and women of the town gathered there, and the idol raised its hands as if in prayer. Whereupon all cried out, “ Victory ! Victory ! ” When they had all retired the Brahman turned towards me

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<sup>1</sup> Refers to the dowry settled upon his wife at marriage.

and asked if I still doubted. I wept to show my emotion and felt ashamed at my insolence in questioning the worship. All the Brahmans relented and took me to the presence of the idol. I kissed the hand of the idol, and to all appearance was a Brahman for some days. When I had gained the confidence of the priests at the temple, one night when all were gone, I closed the door of the temple, and went close to the seat of the idol and examined it carefully. I saw a curtain hanging, behind which sat a priest concealed from public gaze with a string in his hand. I found when he pulled at the string the hand of the idol was raised up. This the general people looked upon as a miracle. When the priest saw that the secret was known, he ran away in great indignation. I followed him, and for fear lest he should have me killed, I caught him up and threw him into a well. Thereupon I fled from the temple, and passing India, I reached the Hijaz by way of Yemen."

#### HIS RETURN TO SHIRAZ.

The Shaikh had left Shiraz in the early days of the reign of Sad (who ascended the throne towards the close of the sixth century of the Hegira and died in 623 A. H.

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<sup>1</sup> European writers seem to take a delight in misrepresenting facts of Muslim history. Sir Arthur Wollaston referring to this incident says that "he was so enraged at the pagan rites practised at the renowned temple of Somnath, in Gujrat, that he incontinently threw the priest headlong into a well."

= 1226 A. C. and did not return home before the general disorder prevailing in the land and the plunder and general massacre by Atabak Uzbek and Sultan Ghayas-ud-din had been put an end to by Qatlagh Khan Abu Bakr who succeeded Sad to the throne, and peace and order prevailed. Mosques, monasteries, colleges and places of worship which had become desolate were repaired and reclaimed, and large plots of land were endowed for their maintenance. A hospital was erected at Shiraz and learned physicians appointed to look to it. In fact, by mere dint of courage and perseverance this king had succeeded in restoring perfect peace in the country. It was not until the fame of this king had reached the Shaikh's ears that he thought of returning to his native land.

On his return to Shiraz the Shaikh doffed the holy order of piety and learning since the king maintained a suspicion against the religious doctors and the learned men most of whom were a prey to his suspicious nature and were turned out forcibly from Shiraz. The learned always dreaded his jealousy. The Shaikh saw the wisdom of changing his religious order into that of a freethinker's.

#### HIS DEATH.

The Shaikh lived to a good old age and died in 691 A. H. = 1291 A. C. during the rule of the Khans of Tartar at Shiraz in the monastery erected for him

in his life-time by Khaja Ala-ud-din, governor of Baghdad, brother of Khaja Shams-ud-din, minister of Abaqa Khan. It was situated below the mountains close to the city where the Shaikh had passed the last days of his life.

Writers differ as to the exact number of years the Shaikh lived. Some say, he lived one hundred and two years, while others make it one hundred and ten, and a third makes it one hundred and twenty and probably this last is nearer the truth for the Shaikh went out of Shiraz in his youth and was for years a pupil of Imam Ibni Jauzi who died in A. H. 597 = 1200 A. C. and whom the Shaikh survived ninety-four years.

A traveller who visited Fars in the seventeenth century says " that the Shaikh's burial place is one mile to the east of *Maqumi Dilkusha* ' and below the mountain. The building is a large square one and the tomb six feet long and two feet and a half wide. It is made of stones engraved in the old Naskh scripts on its angles containing a short description of his life and works. The tomb is covered with a wooden black cover inlaid with gold and containing a verse of the Shaikh. Visitors of the tomb lay laurels and other presents on it.

A place in Shiraz.

A beautiful manuscript copy of the Shaikh's *Kuliyat* written in a beautiful hand lies beside the tomb. The walls contain numerous Persian verses. The building is now hastening to decay. Close to it are the tombs of some pious Muhammadans. Sir Gore Ouseley during his visit in 1711 A. C., proposed to put the tomb in repairs at his own cost, but was prevented by a local prince who promised to do it himself, but ultimately did nothing, thus leaving it to fall into ruins. A most painful sight this to see the last remnants of a great man falling into decadence among a people who all profess to love and honour him and to whose honour he certainly contributed so strongly in the literature of the world.

#### HIS FRANKNESS.

Nothing is more dangerous in a despotic rule than the free criticism of the conduct of the ruler ; but the Shaikh discharged this duty of pointing out the defects of the Governments so well that it is difficult to speak more frankly even under the constitutional Government. Speaking of the ancient kings, he often criticizes the conduct of the rulers of his time. On other occasions, he begins a poem in praise of the ruling king and then enters into a bit of advice, warning him of the evil of tyranny and advocating the right of the subjects in various ways. A king was once in trouble,

and he prayed to God against it, adding that if his prayer were granted he would present a certain sum of money to the Dervishes. At last he was successful and he made over to a slave the promised sum to be distributed among the Dervishes. The slave was very wise and instead of doing his master's mandate wandered about in the city the whole day and in the evening returned with the purse, stating that no Dervish was to be found. This enraged the king who said that in the city there were hundreds of Dervishes to which the slave replied that those who were really dervishes did not accept the money while those who did accept the money were not so. This answer made the king laugh and remark, "Thou art as much the enemy of Dervishes and the pious as I am their friend, but thou speakest the truth."

In another anecdote named the 'controversy of Sadi' he portrays very nicely and truly the nature of both the rich and the Dervishes. The Dervish therein eulogises his class and complains of the behaviour of the rich, while the Shaikh is for the rich and against the Dervishes. But he advances strong arguments from both sides to balance them which might serve as a lesson to the rich and the poor alike.

Once when introduced to Abaqa Khan, the second Mughal ruler of Persia, by his minister Khaja Shams-ud-din, a disciple of the Shaikh, and requested to give

some counsel he said, "Thou canst not take anything with you from this world to the next, save thy good or evil deeds, and the choice now rests with you." Abaqa Khan requested him to turn it into poetry and he composed *extempore* the following :—

شہے کہ پاس رعیت نگاہ میدارد  
 حلال باد خراجش کہ مزد چو پانی ست  
 وگرنہ راعی خلق است زهر مارش باد  
 کہ هرچه میفرورد از جزیه مسلمانى ست

"The monarch who takes care of his subjects, is allowed the revenue, because it is the wages of his keeping watch. But if he is not the shepherd of the people may it (the revenue) be to him like the poison of the serpent ; for whatever he takes is like the Jazya of the Muslims."<sup>1</sup>

At these words tears ran down the cheeks of Abaqa Khan, and he asked the Shaikh if he was not a shepherd, to which the Shaikh replied that if he was a shepherd the first verse applied to him otherwise the second.

The frank advice of the Shaikh pleased Abaqa Khan very much and he sent him away very honourably. The compiler of the Shaikh's works truly remarks

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<sup>1</sup> A tax levied upon non-Muslims who sought the protection of the Muslims.

that the clergy and the Dervishes of his time could not be so outspoken even to a butcher or a grocer.

In *Gulistan* he says: "To advise the monarch is the work of him who neither fears to lose his head nor expects a gain."

Once after the Atabaks were replaced by the Mughals, it so happened that the military officers and sepoys of Shiraz compelled the local greengrocers to buy at high prices some Government dates realised for the land revenue. The Shaikh's brother was among those wronged. When the Shaikh knew of what had happened he at once wrote to the Mughal governor complaining of the sepoy's behaviour and stating the poverty of his brother; upon which the governor chastised his subordinates and personally apologised to the Shaikh for the misdeeds of his men, and presented one thousand dirhams<sup>1</sup> to be made over to his (the Shaikh's) brother as his recompense.

After the fall of the Atabaks Sirdar Ankyanu was appointed governor of Fars by order of Abaga Khan. He was a man of commanding presence and struck terror into the hearts of all who came before him. The Shaikh would, however, address him freely in the poems of his *Pand Nama* named after him and probably composed at his request. Once requested by

<sup>1</sup> A silver coin.



a ruler of Arabia, known for his tyranny, to pray for his success over a powerful enemy the Shaikh said :  
 "Have compassion upon thy weak subjects that thou be saved from thy powerful enemy. One who sows the seed of evil and expects good, his expectations are wrong and his hopes unfounded."

It will thus be evident that the monarchs and rulers of the age respected the Shaikh and listened to his counsels eagerly, and that his courageous earnest advices had won him a respect not only in Persia but far beyond its boundaries.

#### HIS WITTICISM.

We have seen before how he once silenced his wife, the daughter of the nobleman of Aleppo who had ransomed him from the hands of the Crusaders. We shall here instance two more. On one occasion, Khaja Shams-ud-din, minister of Abaqa Khan, had sent him five hundred dinars through one of his slaves. On his way the slave took out one hundred and fifty of them. The Shaikh however perceiving only 350 instead of 500 as mentioned in the Khaja's letter, wrote the following in acknowledgment of the same—

خواجہ تشریف فرستادی و مال

مالک افزون باد و خصمت پایمال

هر بد یناریت سالی عمر باد  
تا بمانی سه صد و پنجاه سال

“Khaja, thou hast sent me robes of honour and money, thy wealth increase and thine enemies be trodden under foot! For every dinar thou have one year of life. That thou mayest live three hundred and fifty years.”

The Khaja learnt from this epistle of the theft on the part of the slave and sent some more money to the Shaikh.

The Shaikh visited Kashghar at about the time when Chengiz had already conquered the Chinese Tartary from the Khwarizmites and a truce was concluded between the Mughal conqueror and Sultan Muhammad of Khwarizm. When the Shaikh entered the Jami Masjid he saw a beginner of Arabic with *Moqaddama-i-Zamakhshari*<sup>1</sup> in his hands reciting the example ضرب زيد عمرو<sup>2</sup> and he instantly asked, “Well, peace has been concluded between Khwarizm and Khata<sup>3</sup> but the enmity of Zaid and Amr still exists.” This made the student laugh who knowing that the man came from Shiraz asked him to recite a few of the

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<sup>1</sup> An Arabic grammar.

<sup>2</sup> *Zaraba Zaidum Amran*, i. e. Zaid beat Amr,

<sup>3</sup> Tartary.

great poet Sadi's verses, whereupon the Shaikh recited *extempore* the following:—

اے دل عشاق بہ دام تو صید  
ما بہ تو مشغول و تو با عمرو و زید

“O! thou in whose hands the hearts of the lovers are a captive, I am taken up with thee while thou art taken up with Amar and Zaid.”

When the student came to know Sadi he begged him to take up his abode with himself, but the Shaikh recited the following:—

بزرگے دیدم اندر کوة سارے \* قناعت کردہ از دنیا بغارے  
چرا گفتم بہ شہر اندر نیائی \* کہ بارے بند از دل پر کشائی  
بگفت انجا پر پرویان نغزند \* چرکک بسیار شد پیلان بلغزند

“I saw a venerable man in a mountain, who left the world to live contentedly in a cave. I asked him, Why comest thou not into the city, that thou mayest for once strike the bonds of thy heart. He replied that there were fairy-faced beauties; when it becomes too clayey the elephants do stumble.”

#### HIS UNSECTARIAN PRINCIPLES.

The Shaikh was in his days singularly free from sectarian prejudices. Hakim Nazari a renowned poet and philosopher of Quhistan in Khorasan who was by

religion'an Ismailia once met the Shaikh at a bath at Shiraz. In the course of their conversation they came to know each other. The Shaikh took the Hakim home and treated him as a guest. In course of time the Shaikh visited Quhistan and was there entertained by the Hakim very cheerfully. This anecdote besides proving the fame of the Shaikh also shows that he was free from religious prejudices. The Ismailias were in those days treated as infidels and no sect was more hated among the Muhammadans than them. It could only be the unsectarian principle of the Shaikh that led him to be so kind and hospitable to a poor Ismailia and see him at Khorasan.

#### HIS POPULARITY.

One word more about the marvellous appreciation of Sadi even among the best learned of the time. A pious man who had a very mean opinion of Sadi and his works saw in a dream that the portals of heaven were thrown open and the angels alighted with trays of Light. Questioned as to this unusual behaviour on their part, they replied that a verse of Sadi composed at the moment was heard by God and that the tray was sent as a reward for him.

The pious man, so runs the story, woke up and hastened to the place of Sadi. Arrived before him

he found a light burning and Sadi sitting before it and reciting the verse in rapturous emotion :—

برگ درختان سبز در نظر هوشیار \* هر ورقے دقتیست معرفت کردگار

“ The leaves of the green tree in the sight of the wise—every leaf of them is a record of the signs of the Creator.”

The above story shows that the appreciation of Sadi had reached a height of which the ordinary course of events were not deemed a sufficient explanation.

### HIS WORKS.

The works of Sadi were collected together forty-two years after his death by Ali b. Ahmad. They are as follows :—

(1) Certain *brochures* (in prose) on Sufism, the stories of Dervishes and the counsels for the governors and rulers.

(2) *Qasayid<sup>1</sup>-i-Farsi* (containing *marsiya's*<sup>2</sup> &c.)

(3) *Qasayid-i-Arabi*.

(4) *Tayyibat*, the first *Diwan*<sup>3</sup>.

(5) *Badai*, the second *Diwan*..

(6) *Khawatim*, the third *Diwan*.

<sup>1</sup> Panegyric.

<sup>2</sup> Elegies.

<sup>3</sup> Collection of poetical work.

(7) *Ghazaliat-i-Qadim* (probably written during his youth.)

(8) *Majma Mausumah ba ' Sahibiya'l '* (a collection of *gitas*, *masnavis*, and *rubaiyat*, compiled at the request of Khajah Shams-ud-din.)

(9) *Mutayibat wa hazliyat*, (humour and witticism.)

(10) *Pandnamah*, (moral book) which Sir Arthur Wollaston calls "a small volume of poetry embodying precepts which would do no discredit to the philosophy of this, the Twentieth Century of the Christian era."

(11) *Bustan, the Garden*, (a poem of moral precepts and the rules of life in the form of anecdotes.)

(12) *Gulistan or Rose Garden* (like *Bustan* a work on moral precepts in prose.)

The most popular of these are the three last mentioned which we will here examine.

Critics differ in regarding the *Pandnamah*, presented hereinafter, as the work of Sadi. But though it is not found in most of the earlier MS. copies, it is yet possible this might have been the work of Sadi himself before he attained to any excellence in writing. Or, it might simply be taken as collected together by some one after Ali b. Ahmad, who might have purposely ignored it as being out of place with the other works of the author whose general

characteristics throughout is the elegance and charm of diction which raised so high the reputation of Sadi even beyond the boundaries of his own native country.

*Gulistan* and *Bustan* are the master-pieces of Sadi. No other Persian work is more widely read and appreciated in the East than these two. They have been read in Persia, Turkistan, Tartary, Afghanistan, and India for the last six hundred years. The young and the old, the ruler and the ruled, the Muslim doctors and Dervishes, the rich and the poor, all read the books with interest and veneration and most of them make it their rule of life.

The *Gulistan* was translated :

*I—into French* (1) by A. du Ryer, 1634 ; (2) by d'Alègre, 1704 ; (3) by Gaudin, 1789 ; (4) by Semelev (le Parterrede Fleurs, Paris, 1828 ; and (5) by C. Defrimery (with lithographed text), Paris, 1858 ;

*II—into Latin* by (6) Gentius (*Rosarium Politicum*, etc.), 1651 ; second edition, 1655 ;

*III—into German*, (7) by Adam Olearius (*Persianischer Rosenthal*), Schlesswig, 1654 ; new edition in 1660, etc. ; (8) by Dorn (*Drie Lustgänge aus Sa'di's Rosenhain*), Hamburg, 1827, (9) by Ph. Wolff, Stuttgart, 1841, and (10) by K. H. Graf, Leipzig, 1846 ;

*IV—into English* (11) by Fr. Gladwin. Calcutta, 1806 and in London, 1833, (12) by Dumoulin, 1807 ; (13) by James Ross, London, 1823 ; new edition, 1890 ; (14) by E. B. Eastwick, Hertford, 1852 ; new edition, London, 1880 ; (15) by J. T. Platts, 1873.

*V—into Urdu* (16) by Mir Sher Ali Afsus in the time of Marquis Wellesley, Governor-General of India ;

*VI—into Bhasha* (17) by Pandit Mehr Chand Dass of Sonipat, (Delhi), 1888, under the name of '*Pushpup Ban.*'

*The Bustan* was translated :

*I—into German* (1) by K. H. Graf, Gena, 1850 ; (2) by Schlechta-Wehrd, Vienna, 1852 ; (3) and by Fr. Rückest, Leipzig. 1882 ;

*II—into French*—(4) by Barbier de Meynard, Paris, 1880 ;

*III—into English* (5) by H. Wilberforce Clarke, London, 1879, and (6) by G. S. Davie, M. D., London, 1882 ;

*IV—Selections in English, Styled* (7) "Flowers from the Bustan," Calcutta, 1877 ; (8) and in S. Robinson's "Persian poetry for English Readers," 1883 ;

*One Turkish translation* has been printed in Constantinople in 2 vols., 1871 = 1288 A. H.



They have also been translated into Arabic, Dutch, Bengali and Gujrati.

Attempts were made in after ages by Jami, Majd-ud-din Khawafi<sup>1</sup> and Habib Qaani<sup>2</sup> to imitate *Gulistan*, but side by side with it they proved utterly futile.

<sup>1</sup> An inhabitant of Khawaf in Khurasan who came to India in the reign of Akbar the Great, and it is generally supposed that he composed his *Kharistan* on the lines of *Gulistan* under the orders of the Emperor.

<sup>2</sup> A Persian poet of modern times generally called by the Persians *khatimush shaara* (the seal of the poets.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God, the Merciful, the  
Compassionate.*

کریما ببخشای بر حال ما  
که هستیم اسیر کهنه هوا

Gracious Lord\* ! have mercy upon us;† for we are  
enchained in the bonds of lust.

نداریم غیر از تو فریادرس  
توئی عاصیانرا خطا بخش و بس

We have none beside Thee to call on ; Thou art  
alone the forgiver of sinners.

نگهدار ما را ز راه خطا  
خطا در گذار و صوابم نما

Keep us away from the path of sin ; † blot out *our*  
sins§ and lead us to virtue.||

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\* *Karima*, vocative form of *Karim*, in Arabic, meaning, kind, gracious.

† God has been frequently mentioned in the Koran as merciful and compassionate. This is the chief attribute of God in Islam.

† Koran, Chap. I, verse 7 ; III, 6.

§ Koran, Chap. II, verse 286.

|| Koran, Chap. I, verse 5.

در ثنائے پیغمبر صلی اللہ علیہ وسلم \*

IN PRAISE OF THE PROPHET ON WHOM BE THE  
PEACE OF GOD AND HIS BLESSING.

زبان تا بود در دهاں جایگیر  
ثنائے محمد بود دلپذیر

So long as the tongue has place in the mouth, may  
the praise of Muhammad be rooted in the heart.

حبیب خدا اشرف انبیا  
کہ عرش مجیدش بود متکا

Beloved of God, the most honoured prophet, whose  
couch is the mighty Throne !

سوار جهانگیر یکراں براق  
کہ بگذشت از قصر نیلی رواق

The conquering warrior of the fleet steed, who  
passed beyond the blue-vaulted mansion !\*

---

\* An imagery drawn upon Koran, Chap. XVII. verse 1.

خطاب بنفس \*

AN ADDRESS TO THE SOUL.

چهل سال عمر عزیزت گذشت  
مزاج تو از حال طفلی نگشت

Forty years of thy precious life have gone, but thy  
ways have not outgrown thy childhood.

همه با هوا و هوس ساختی  
دے با مصالح نپرداختی

Thou wert all taken up with lust and desire and  
one moment thou didst not turn to good works.

مکن تکیه بر عمر نا پایدار  
مباش ایمن از بازی روزگار

Trust not to the fleeting life; be not unmindful of  
the game of life.\*

---

\* Koran, Chap. CII.

## در مدح کرم \*

IN PRAISE OF BENEVOLENCE.

دلا هرکه بنهاد خوان کرم  
بشد نامدار جهان کرم

Thou soul ! he who extends benevolence becomes illustrious in the world of benevolence.

کرم نامدار جهانست کند  
کرم کامگار امانت کند

Benevolence makes you illustrious in the world ; benevolence will render you secure.

وراء کرم در جهان کار نیست  
ازین کرم تر هیچ بازار نیست

Beyond benevolence there is no higher duty in the world ; nothing is more appreciated than this.

کرم مایه شادمانی بود  
کرم حاصل زندگانی بود

Benevolence is the source of satisfaction ; benevolence is the end of *our* life.

دل عالمی از کرم تازه دار  
جهانرا ز بخشش پرآرازه دار

Make the hearts of the creatures bright by benevolence ; make the world resound with benevolence.

همه وقت شودر کرم مستقیم  
که هست آفریننده جان کریم

Be steadfast in benevolence all the time, for the Maker of the soul is benevolent.\*

---

\* Koran, Chap. CVII.

در صفت سخاوت \*

ON THE VIRTUE OF LIBERALITY.

سخاوت کند نیکبخت اختیار  
که مرد از سخاوت شود بختیار

The kindly-disposed adopt liberality, for man by  
liberality becomes great.

باطف و سخاوت جهانگیر باش  
در اقلیم لطف و سخامیر باش

With kindness and liberality conquer the world;  
in the world of kindness and liberality take the lead.

سخاوت بود کار صاحب‌دلاں  
سخاوت بود پیشه مقبلاں

Liberality is the virtue of the people who are  
generous-hearted ; liberality is the way of the accepted.

سخاوت مس عیب را کیهیاست  
سخاوت همه دردها را دوا

Liberality is the transmuter of the copper of vices ;  
liberality is a balm to all the diseases.

مشو تا توان از سخاوت بري  
که گوئی بهی از سخاوت بري

Leave not liberality so far as you can, that you  
may vie the game by liberality.\*

\* Koran, Chap. LXXXIX, verses 17—21, and XC, verses 8—17.



در مذمت بخیل \*

IN CONDEMNATION OF THE NIGGARDLY.

اگر چرخ گردد بکام بخیل  
ور اقبال باشد غلام بخیل

If the universe were to serve the niggardly and if  
fortune were a slave to the miser,

17212.

اگر در کفش گنج قارون بود  
وگر تابش ربع مسکون بود

If in his hands were the treasures of Korah\* and  
if a quarter of the universe were subject to him,

نیرزد بخیل آنکه نامش بری  
وگر روزگارش کند چاکری

It is not meet that thou shouldst mention the  
miser's name even if the time served him.

Referred to in Koran, Chapter XXVIII, verse 76.

مکن التفات به مال بخیل  
میر نام مال و منال بخیل

Never turn your attention to the property of the miser ; mention not the property and the wealth of the miser.

بخیل اربود زاهد بعمر و بر  
به شستی نباشد به حکم خبر

If the miser were pious in the sea and on the land, he is shut out from paradise according to the Tradition.\*

بخیل ار چه باشد توانگر بهال  
بخواری چو مفاس خورد گوشمال

Although the miser be rich in possessions he would suffer reproach and disgrace as a beggar.

سخیان ز اموال بر میخورند  
بخیلان غم سیم و زر میخورند

The liberal enjoy the fruit of their wealth ; the miserly suffer the cares of silver and gold.

---

\* Koran, Chap. IV. verses 41, 56.

## در صفت تواضع \*

### ON HUMILITY.

دلا گر تواضع کنی اختیار  
شود خاق دنیا ترا دوستدار

Thou soul ! if thou embracest humility, all the people in the world will be thy friends.

تواضع کند هر که هست آدمی  
فزاید ز مردم بجز مردمی

Every one that is humane behaves humbly ; nothing becomes man more than humanity.

تواضع بود حرمت افزای تو  
کند در بهشت بری جای تو

Humility will exalt thy honour and will make thee a home in the lofty Heaven.

تواضع زیادت کند جاه و  
که از مهر پر تو بود ماه را

Humility increases the position, as from the sun the moon gets light.

تواضع کایید در جنت ست  
سرافرازی و جاه را زینت ست

Humility is the key to the gate of Heaven ; it is the ornament to rank and position.\*

تواضع عزیزت کند درجهای  
گرامی شوی پیش دلها چو جان

Humility will endear thee to the world ; thou wilt thereby be esteemed in the hearts as their own soul.

کس را که گردنکشی در سر  
تواضع ازو یافتن خوشتر

Whoever aims at greatness, it is more pleasing to find humility in him.

\*,Koran, Chap. XXV. versé 64.

کسی را که عادت تواضع بود  
ز جاه و جلالش تهتج بود

Whoever is used to humility will be granted rank  
and might.

تواضع کند مرد را سر فراز  
تواضع بود سرو را ترا طراز

Humility exalts a man; humility is the ornament  
of the great.

تواضع کند هوشمند گزین  
نهد شاخ پر میوه سر بر زمین

The wise embrace humility; the bough laden wit  
fruit bends its head to the ground.

تواضع ز گردن فرازان نکوست  
کدام تواضع کند خوی اوست

Humility in the great is good; if the beggar  
haves humbly it is his nature.

در مذمت تکبر \*

AGAINST PRIDE.

تکبر مکن زینهار اے پسر  
کہ روزے زدستش در آئی بسر

Never be proud, O child, for one day thou mayest  
fall headlong by it.\*

تکبر ز دانا بود نا پسند  
غریب آید ایں معنی از ہوشمند

Pride on the part of the wise is unbecoming;  
strange is this act in the wise.

تکبر بود عادت جاہلان  
تکبر نیاید ز صاحب دل

Pride is the way of the ignorant ; pride does not  
come into the generous-hearted.

تکبر عزایل را خوار کرد  
بزدان لعنت گرفتار کرد

Pride brought about the disgrace of Azazil\* and put him in the domain of curse.

کسے را کہ خصات تکبر بود  
سرش پر غرور و تصور بود

Whoever is used to pride, his head is filled with pride and visions.

تکبر بود مایه مد بری  
تکبر بود اصل بد گوهری

Pride is the cause of adversity, pride is the origin of ill disposition.

چو دانی تکبر چرا میکنی  
خطا میکنی و خطا میکنی

When thou knowest it, why art thou proud ? thou dost err, again, thou dost err.

---

\* Referred to in Koran, Chapter II, verse 82, as *Iblis*.

## در فضیلت علم \*

### ON THE EXCELLENCE OF KNOWLEDGE.

بنی آدم از علم یابد کمال  
نه از حشمت و جاه و مال و منال

The children of Adam attain to perfection by knowledge and not by grandeur, position, possessions and riches.

چو شمع از پی علم باید گداخت  
که بی علم نتوان خدرا شناخت

Like a candle, they should melt for knowledge, for the ignorant cannot know God.

خرد مند باشد طالبگار علم  
که گرم ست پیوسته بازار علم

A wise man is the seeker after knowledge, for the demand of knowledge is constant.

کس را که شد در ازل بخت یار  
طالب کردن علم کرد اختیار

Whoever is destined to be fortunate in the Beginning adopts the pursuit of knowledge.



طلب کردن علم شد بر تو فرض  
دگر واجبست از پیش قطع ارض

To seek knowledge is enjoined on thee\* and it is necessary even if you have to traverse the earth *for it*.†

ترا علم در دین و دنیا تمام  
که کار تواز علم گیرد نظام

Knowledge is all to you in religion and the world, or thy affairs will be settled by knowledge.

برو دامن علم گیر استوار  
که عاقبت رساند بدار القرار

Go, hold fast the hem of knowledge, for knowledge will take thee to the Everlasting Abode.\*

میآموز جز علم گر عاقی  
که بے علم بودن بود غافل

Acquire not anything but knowledge if thou art wise, for without knowledge comes ignorance.

\* Refers to the tradition, للطلب العلم فريضة على كل مسلم و مسلمة

† Refers to the tradition, اطلب العلم ولو كان بالسين

در امتناع از صحبت جاهلان \*

ON AVOIDING THE COMPANY OF THE IGNORANT.

دلاگر خرد مندی و هوشیار  
مکن صحبت جاهلان اختیار

Thou soul ! if thou art wise and careful keep not  
company with the ignorant.\*

ز جاهل حذر کردن اولی بود  
کزو ننگ دنیا و عقبی بود

To shun the ignorant is the best, for from them  
comes disgrace in this world and the next.

ز جاهل گریزنده چون تیر باش  
نیامیخته چون شکر شیر باش

From the ignorant fly like an arrow ; mix not  
with them like sugar and milk.

---

\* Koran, Chap. XXV. verse 64.

تر اژدها گر بود یار خار  
ازان به که جاهل بود غمگسار

If thou hast a dragon as a bosom friend, better were it than that an ignorant man should be a friend.

اگر خصم جان تو عاقل بود  
بد از دوستدارے که جاهل بود

If thy life's enemy is intelligent, better were it than a friend who is ignorant.

ز جاهل نیاید جز افعال بد  
وزو نشنود کس جز اقوال بد

From an ignorant man come only evil deeds, and from him none hears anything but bad words.

سر انجام جاهل جهنم بود  
که جاهل نکو عاقبت کم بود

The end of the ignorant is Hell, for the ignorant have scarcely a good end.

سر جاہلان بر سردار بہ  
کہ جاہل بخوار ی گرفتار بہ

Better is it that the head of the ignorant should be at the point of the crucifix, as better it is that the ignorant be caught in disgrace.

چو جاہل کسے در جہاں خوار نیست  
کہ نادان تراز جاہلی کار نیست

There is none in the world so hated as the ignorant, for nothing is more foolish than ignorance.

در صفت عدل \*

ON JUSTICE.

چو ایزد ترا این همه کام داد  
چرا بر نیاری سرانجام داد

Since God has given thee all these successes, why  
not bring justice to play ?\*

چو عدل ست پیرایه خسروی  
چرا عدل را دل نداری قوی

Since justice is the ornament of sovereignty, why  
not hold fast thy heart to justice ?

ترا مہاکت پائنداری کند  
اگر معدلت دستیاری کند

Thy kingdom will be strengthened, if justice comes  
to *thy* aid.

---

\* Koran, Chap. IV. verse 61.

چو نوشیروان عدل گرداختیار  
کنون نام نیکست از ویادگار

Since Nushirwan adopted justice, his good name is now a memorial for it.

جهان را بانصاف آباد دار  
دل اهل انصاف را شاد دار

Make the world happy with justice; give satisfaction to the hearts of those who see k justice.

جهانرا به از عدل معیار نیست  
که بالا تر از عدلت کار نیست

There is no better repairer of the world than justice, for a higher duty than justice there is none.

ز تاثیر عدلست آرام ملک  
که از عدل حاصل شود کام ملک

The effect of justice is peace in the country, for from justice is secured the interests of the country.

قرا زین به آخر چہ حاصل بود  
کہ نامت شہنشاہ عادل بود

What then will it avail thee better than that thy  
name shall be a just monarch ?

اگر خواهی از نیکبختی نشان  
در ظالم بندی بر اهل جهان

Wishest thou a name for good acts ? Shut the  
door of oppression against the people of the world.

رعایت دریغ از رعیت مدار  
مراد دل داد خواهان برار

Withhold not favour from the subjects ; meet the  
wishes of the hearts of those who seek justice.

در مذمت ظالم \*

IN CONDEMNATION OF INJUSTICE.

خرابی زبیداد بیند جہاں  
چو بستان خرم ز باد خزاں

The world experiences evil by injustice like a  
delightful garden by the tempest of autumn.

کسے کاتش ظالم زد در جہاں  
بر آورد از اہل عالم فغاں

Whoever strikes the fire of wrong in the world  
raises from the people of the world a cry.

مدہ رخصت ظالم در ہیچ حال  
کہ خورشید ماکت نیابد زوال

Do not allow injustice in any case lest the sun of  
thy kingdom decline.

ستمکش گراہے بر آرد ز دل  
زند سوز او شعلہ در آب و گل

If the oppressed raises a sigh from the heart, its  
heat strikes flame in land and water.



مہکن برضعیفان بیچارہ زور  
بیندیش آخر ز تنگی گور

Do not force upon the helpless weak ; fear in the  
end the narrow grave.

ستم برضعیفان مسکین مکن  
کہ ظالم بدوزخ رود بے سخن

Wrong not the poor weak people, for the wrong-  
doer goes to Hell unheard.

بآزار مظلوم مائل مباش  
ز درد دل خلق غافل مباش

Be not disposed to hurt the oppressed ; be not  
unmindful of the sigh of the hearts of men.

مکن مردم آزاری اے تند راے  
کہ ناگہ رسد بر تو قہر خداے

Do not wrong men, O thou of haste, lest of a  
sudden the wrath of God come upon thee.\*

---

\* Koran, Chap. II. verse 279 .

در صفت قناعت \*

ON THE VIRTUE OF CONTENTMENT.

دلاگر قناعت بدست آوری  
در اقلیم راحت بکُنی سروری

Thou soul! if thou takest contentment into thy hand, in the world of peace thou shalt rule.

اگر تنگدستی زسختی منال  
که پیش خردمند هیچست مال

If thou art hard-up grieve not of poverty, for to the wise wealth is nothing.

غنی گر نباشی مکن اضطراب  
که سلطان نخواهد خراج از خراب

If thou art not rich be not grieved, for the king cannot demand a tax from the poverty-stricken.

ندارد خردمند از فقر عار  
که باشد نبی را ز فقر افتخار

The wise are not ashamed of poverty, for to the prophet poverty was his glory.\*

---

\* The Prophet himself said, "الفقر فخری" "Poverty is my glory."

هفتي را زرو سيم آرايش ست  
وليکن به فقر اندر اسايش ست

To the rich gold and silver is an ornament, but in poverty is peace.

قناعت تو نگه کند مرد را  
خبر ده حرص جهان گرد را

Contentment makes a man rich ; bear this tiding to the covetous who knock about the earth.

قناعت بهر حال ارلى ترست  
قناعت کند هر که نيك اخترست

Contentment is in all cases the best ; contentment is the virtue of those who are fortunate.

ز نور قناعت بر افروز جاں  
اگر داري از نيكبختي نشان

Light up thy soul with the radiance of contentment if thou hast a trace of good nature.\*

در مذمت حرص \*

IN CONDEMNATION OF GREED.

ایا مبتلا گشته در دام حرص  
شده مست و لای عقل از جام حرص

O thou that art caught in the bond of greed and  
art drunk and senseless with the cup of greed !

مکن عمر ضائع به تحصیل مال  
که هم نرغ گوهر نباشد سفال

Waste not life in hoarding up wealth,\* for the  
earthen pot is not of the same value as pearl.

هر آنکس که در بند حرص افتاد  
دهد خرمن زندگانی بباد

Whoever has fallen into the bond of greed gives  
the harvest of life to the winds.

---

\* Koran, Chap. CII.

گرفتم که اموال قارون تراست  
همه دولت ربع مسکون تراست

Granted that the wealth of Korah is thine, that all  
the riches of a quarter of the universe are thine,

بخواهی شد آخر گرفتار خاک  
چو بیچارگان بادل درد ناک

Thou wilt be in the end caught in the earth like  
the helpless with a painful heart.

چرا میکشی محنت از بهر مال  
که خواهد شدن ناگهان پایمال

Why trouble for wealth which will of a sudden be  
wasted ?

چنان دادی دل به نقش درم  
که هستی ز ذوقش ندیم ندم

Thou hast so given heart to the stamp of money,  
that thou art in its desire in company of remorse.

چرا میگدازی ز سودای زر  
چرا میکشی بار معنت چو خر

Why dost thou fade away in madness for gold ? why  
bear the burden of trouble like an ass ?

چنان عاشق روی زر گشته  
که شوریده احوال و سر گشته

Thou hast become such a lover of the face of gold  
that thou art worried and distracted.

چنان گشته صید بهر شکار  
که یادت نیاید ز روز شمار

Thou hast fallen quarry to the prey that thou  
dost not remember the Day of Reckoning.

مبادا دل آن فرو مایه شاد  
که از بهر دنیا دهد دیں بهاد

May the heart of the wretched be unhappy who  
for this world gives faith to the winds.

در صفت طاعت و عبادت \*

ON THE VIRTUE OF OBEDIENCE AND WORSHIP.

کسی را که اقبال باشد غلام  
بود میل؛ خاطر بطاعت مدام

He whose slave is Fortune his inclination of heart  
is towards obedience always.\*

نشاید سراز بندگی تافتن  
که دولت بطاعت توان یافتن

It is not meet to turn head from service, for wealth  
can only be attained by obedience.

بطاعت بود روشنائی جان  
که روشن زخورشید باشد جهان

From obedience comes the enlightenment of the  
soul, as from the sun the world gets light.

---

\* Koran, Chap. XCII, verses 18—19.

سعادت زطاعت میسر شود  
دل از نور طاعت منور شود

Good fortune is only attained by obedience ; the  
mind is by the light of obedience lighted up.

اگر بندی از بهر طاعت میاں  
کشاید در دولت جاوداں

If thou girt up thy loins for obedience there will be  
[opened to thee the gate of the everlasting wealth.

زطاعت نه پیچد خردمند سر  
که بالا طاعت نباشد هنر

From obedience the wise man turns not his head,  
for higher than obedience there is no virtue.

پرستنده آفریننده باش  
درایوان طاعت نشیننده باش

Be thou a worshipper of the Creator ; at the gate  
of obedience be thou a watcher.



هنگام حق پرستی کنی اختیار  
در اقلیم دولت شوی شهریار

If thou dost accept the worship of the true God, in the kingdom of fortune thou wilt be a ruler.

سراز جیب پرهیزگاری برار  
که جنت بود جای پرهیزگار

Lift up thy head for piety ; for the Garden is the home of the pious.

باب عبادت وضو تازه دار  
که فردا ز آتش شوی رستگار

With the waters of worship enliven the ablutions, that on the morrow thou be free from the Fire.

نماز از سر صدق برپای دار  
که حاصل کنی دولت پایدار

Establish prayer with sincerity,\* that so thou mayest attain the wealth everlasting.

---

\* Koran, Chap. II, verse 239.

ز تقوی چراغ روان بر فروز  
که چون نیکبختان شوی نیکروز

With piety light up the light of thy soul, that like  
the fortunate thou mayest be happy.

کسی را که از شرع باشد شعار  
نترسد ز آسیب روز شمار

Whoever follows the Law has no fear of the  
terror of the day of Reckoning.

در مذمت شیطان \*

IN CONDEMNATION OF SATAN.

دلا هر که محکوم شیطان بود  
شب و روز در بند عصیان بود

Thou soul! whoever is the subject to Satan, is  
night and day in the bonds of sin.\*

کسے را کہ شیطان بود پیشوا  
کجا باز گردد براه خدا

Whoever has Satan for his leader how can he  
return to the way of God.

دلا عزم عصیان مکن زینهار  
که فردا نباشی زحق شرمسار

Thou soul! never incline to sin, that on the  
morrow thou mayest not be ashamed of the true God.

---

\* Koran, Chap. II, verse 168.

کسے را کہ شیطان بود یار غار  
کجا راه یابد بدار القرار

Whoever has Satan for his companion how can he  
attain the way of the eternal abode.

اگر بر نتابد ز عصیان دلت  
بود اسفل السافلین منزلت

If thy heart turns not its head from sin, thy home  
will be the lowest of the low.

ز عصیان کند هوشمند احتراز  
که از آب باشد شکر را گداز

Sins do the wise shun, for in water sugar is dis-  
solved.

کند نیکبخت از گنه اجتناب  
که پنہاں شود نور مہراز سحاب

The fortunate man turns aside from sin, for the  
light of the sun is concealed by the clouds.

مکن نفس اماره را پیروی  
که ناگه گرفتار دوزخ شوی

Follow not the evil passion, lest of a sudden thou  
be caught in Hell.

مکن خانه زندگانی خراب  
بسیلاب فعل بد و نا صواب

Make not the house of thy life desolate by the flood  
of bad and vicious actions.

اگر دور باشی ز فسق و فجور  
نباشی زگزار فردوس دور

If thou keepest thyself from wickedness and im-  
piety, thou wilt not be away from the garden of  
Paradise.

در صفت شراب محبت و عشق \*

ON THE WINE OF AFFECTION AND LOVE.

بدنه ساقیا آب آتش لباس  
که مستی کند اهل دل التماس

Give O cup bearer the fiery robed water for the  
man of heart requires intoxication.

مے لعل در ساغر زر نگار  
بود روح پرور چو لعل نگار

The ruby wine in the golden cup is soul refreshing  
like the lip of the beloved.

بیار آن شراب چو آب حیات  
که یابد زبویش دل از غم نجات

Bring the wine as of the water of life, that from its  
fragrance the heart attains to salvation from grief,

شرابے چولعل رواں بخش یار  
شرابے مصفا چو روے نگار

Wine that is like the life giving lip of the beloved,  
wine, pure as the face of the beloved.

خوشامی پرستی ز صاحب دل  
خوشا ذوق مستی ز اهل دل

Happy the worship of wine by those who have  
hearts! Happy the eagerness for intoxication to men  
of heart!

خوشا آتش شوق ارباب عشق  
خوشا لذت ذوق اصحاب عشق

Happy the fire of desire of those of love, happy the  
delight of eagerness in those who love!

خوش آن دل که دارد تهنای دوست  
خوش آنکس که در بند سودای دوست

Happy is the heart that has a desire for the Beloved,  
happy he who is in the bonds of His affection!

خوش آن دل که شیدا است بر روی دوست  
خوش آن دل که شد منزلش کوئی دوست

Happy the heart that is all love for the face of the  
Beloved, happy the heart whose home is the nook  
of the Beloved!

در صفت وفا •

ON FAITHFULNESS.

دلا در وفا باش ثابت قدم  
که بے سکه رائج نباشد درم

Thou soul! be steadfast in faithfulness, for without stamp money has no currency.

مگردان زکوی وفا روے دل  
که در روی جانان نباشی خجل

Turn not the face of thy heart from the nook of faithfulness, that in the presence of the Beloved thou be not put to shame.

ز راه وفاگر نه پیچے عنان  
شوی دوست اندر دل دشمنان

From the way of faithfulness if thou turnest not the rein, thou shalt be a friend in the hearts of thy enemies.



مکن بیوفائی چو دور سپهر  
متاب از رخ دوستان روے مهر

Be not faithless as the circular motion of the heaven ; turn not the face of kindness from that of thy friends.

منه پای بیروں زکوء وفا  
که از دوستان می نیرزد جفا

Set not thy foot aside from the nook of faithfulness, for in friends faithlessness is unbecoming.

جدائی ز احباب کردن خطاست  
بریدن زیاراں خلالت وفا

To keep aloof from friends is wrong ; cutting off from friends is against faithfulness.

بود بیوفائی سرشت زنان  
میاموز کردار زشت زنان

Faithlessness is the nature of women, acquire not the evil habits of women.

در فضیلت شکر \*

ON THE EXCELLENCE OF GRATITUDE.

قرا مال و نعمت فزاید ز شکر  
قرا فتح از در درآید ز شکر

Thy possessions and wealth will be increased by gratitude ; victory will enter thy door by gratitude.

نفس جز بشکر خدا برمیآرد  
که واجب بود شکر پروردگار

Spend not a breath but in gratitude to God, for binding is gratitude to the Providence.

اگر شکر حق تا بروز شمار  
گذاری نباشد یکم از هزار

If thou wert to show gratitude to God till the day of Reckoning, it will not be one part in a thousand.

وہلے گفتن شکر اولی ترست  
کہ اسلام را شکر او زیور است

Yet to express gratitude is the best, for His  
gratitude is the ornament of Islam.

گراز شکر ایزد نہ بندی زبان  
بدست آوری دولت جاوداں

If from the gratitude to God thou dost not hold  
thy tongue, into thy hands will be the everlasting  
wealth.

ز شکر جہاں آفریں سرمتاب  
کہ در باغ دیں شکر او هست آب

Turn not thy head from gratitude to the Creator,  
for to the garden of religion gratitude to Him is like  
water.

زیادت کند شکر جاہ و جلال  
زیادت کند شکر مال و منال

Gratitude increases position and might ; gratitude  
increases possessions and wealth.

در بیان صبر \*

ON PATIENCE.

ترا گر صبوري بود دستيار  
بدست آوري دولت پايدار

If patience comes to thy aid, into thy hands will come the everlasting wealth.

صبوري بود کار پیغمبران  
نه پیچندزیں روے دیں پروان

Patience is the virtue of prophets ; from it the religious do not turn aside.

صبوري کشاید در کام جان  
که جز صابری نیست مفتاح آن

Patience opens the door of the desire of the soul, for beside patience there is no key to that.\*

---

\* Koran, Chap. II, verse 42.

صبوري برارد مراد دلت  
که هر علم آن حل شود مشکلات

Patience achieves the desire of thy heart, for from its knowledge thy difficulty will be solved.

صبوري بهر حال اولي بود  
که در ضمن آن چند معني بود

Patience is in all cases the best, for under it is much meaning.

صبوري قرا کامگاري دهد  
زرنج و بلا رستگاري دهد

Patience will give to thee thy desire : from grief and danger, it will make thee free.

صبوري کاید در آرزوست  
کشاینده کشور آرزو

Patience is the key to the door of aspirations, and the opener of the kingdom of aspirations.

صبوري کني گر ترا ديس بود  
که تعجيل کار شياطين بود

Have patience if thou art religious, for haste is the work of devils.

## در صفت راستی \*

ON THE VIRTUE OF TRUTH.

دلا گر کنی راستی اختیار  
شود دولتت هدم و بخت یار.

Thou soul! if thou hold to truth, wealth shall be  
thy companion and fate thy friend.

نه پیچد سراز راستی هوشمند  
که از راستی نام گردد بلند

The wise man never turns his head from truth,  
for by truth the name is raised.

مزن دم بجز راستی زینهار  
که دارد فضیلت یهیس بریسار

Never spare a breath but in truth, for the right  
hand is above the left.

دم از راستي گزني صبح وار  
ز تاریکی جهل گيري کنار

If thou dost breathe truth at every dawn, from  
the darkness of ingorance wilt thou stand aloof.

به از راستي در جهان کار نیست  
که در گلبن راستي خار نیست

Higher than truth there is no duty in the world,\*  
for in the rose-bud of truth there is no thorn.

در مذمت کذب \*

IN CONDEMNATION OF LYING.

کسے را کہ نا راستی گشت کار  
کجا روز معشر شود رستگار

He who has recourse to untruth how will he be free on the day of resurrection ?

زنا راستی نیست کارے بتر  
کزو کم شود نام نیک اے پسر

Than an untruth there is nothing worse, for O child, by it a fair name is lost.

دروغ اے برادر مگو زینہار  
کہ راضی نباشد ز تو کردگار

Never brother speak a lie,\* lest thy Creator be displeased with thee.

---

\* Koran, Chap. XVII, verse 38.



دروغ آدمی را کند شرمسار  
دروغ آدمی را کند بے وقار

Falsehood puts a man to shame ; falsehood takes away the dignity of a man.

ترا شرمساری نماید دروغ  
بکاذب در غم کشاید دروغ

Falsehood will bring thee to shame ; falsehood opens the door of grief on the liar.

تو کذاب گیرد خردمند عار  
که آورا نیارد کسی در شمار

The liar does the wise man avoid, for him, does none count upon.

در صنعت حق تعالی \*

ON THE WORKS OF THE MOST HIGH GOD.

نگہ کن بریں گنبد زر نگار  
کہ سقفش بود بے ستون اُستوار

Look up to the vault scattered with gold, the  
ceiling whereof stands without pillars ! \*

سوا پردہ چرخ گردندہ بیس  
درو شمعہائے فروزندہ بیس

Look at the tent of encyeling sphere and therein  
see the lamps burning !

یکے پاسبان و یکے بادشاہ  
یکے داد خواہ و یکے تاج خواہ

One is a watchman and the other a king ; one prays  
for justice, the other covets the crown.

یکے درعنا و یکے در فنا  
یکے را بقا و یکے را فنا

One is in misery the other in riches ; one has  
eternity the other extinction.

یکے بر حصیر و یکے بر سریر  
یکے در پلاس و یکے در حریر

One sits on the mat, the other on the throne ; one  
is in coarse cloth the other in silk.

یکے بینوا و یکے مالدار  
یکے نامراد و یکے کامگار

One is without means, the other wealthy ; one is  
unsuccessful and the other successful.

یکے تندزست و یکے ناتوان  
یکے سال خورد و یکے نوجوان

One is healthy, the other weakly ; one is year-worn,  
and another youthful.

یکے در صواب و یکے در خطا  
یکے در دعاؤ یکے در دغا

One is in the right, the other in the wrong ; one in prayer the other in deceit.

یکے نیک خلق و یکے تندخوی  
یکے بردبار و یکے جنگ جوی

One is good natured, another of hasty temper ; one is the suffering, the other given to fighting.

یکے بر سریر جلالت امیر  
یکے در کهند حوادث اسیر

One is a chief on the mighty throne, the other a captive in the bonds of misfortune.

یکے در تنعم یکے در عذاب  
یکے در مشقت یکے کامیاب

One is happy, the other is in misery ; one is in difficulties, the other successful.

یکے در گلستان راحت مقیم  
یکے باغم و رنج و محنت ندیم

One lives in the garden of pleasure, another in company of grief, pain and worry.

یکے را فزون است ز اندازه مال  
یکے در غم نان و خرج عیال

One has more than the measure of wealth ; the other is anxious for bread and means for his family.

یکے را فروزنده شمع طرب  
یکے را ز غم روز روشن چو شب

One has the lamp of pleasure burning ; the other makes night of his day in grief.

یکے تاج دار و یکے باج دار  
یکے سر فراز و یکے خاکسار

One is crowned, the other a tax payer ; one is high, the other is low.

یکے شادمان و یکے درد مند  
یکے کامران و یکے مستمند

One is happy, the other in misery ; one is successful the other longing.

یکے چوں گل از خرمی خنده زن  
یکے را دل آزرده خاطر حزن

One is as a rose smiling with joy, the other grieved at heart and sorrowful in mind.

یکے بسته از بهر طاعت کمر  
یکے در گنه برده عمرے بسر

One girts up his loins for obedience ; another spends his life in sin.

یکے راشب و روز مصحف بدست  
یکے خفته در کنج میخانه مست

One has night and day the Book in hand ; another sleeps drunk in the corner of grog-shop.

یکے برادر شرع مسبارواز  
یکے درزہ کفر ز نادر دار

One is firm as a peg at the door of Law ; the other holds thread in infidelity.

یکے نیک کردار و نیک اعتقاد  
یکے غرق در بحر فسق و فساد

One is a doer of good and well-believing, another sunk in the ocean of wickedness and inequity.

یکے عالم و مقبل و هوشیار  
یکے جاہل و مدبر و شرمسار

One is learned, excels in good works and is intelligent ; another is ignorant, backward and in shame.

یکے غازی و چابک و پهلوان  
یکے بزدل و سست و ترسندہ جاں

One is a conqueror, active and a champion ; the other is faint hearted and slothful and flies for life.

در منع اُمید از مخلوقات \*

AGAINST ENTERTAINING HOPE FROM THE CREATED  
THINGS.

ازیں پس مکن تکیه بر روزگار  
که ناگه زجانت برآرد دمار

Henceforth trust not the world, lest it suddenly  
brings ruin to thy life.

مکن تکیه بر ملک و جاه و حشم  
که پیش از تو بودست و بعد از تو هم

Trust not in kingdom, position, and rank, for they  
were before thee and after thee will continue.

مکن تکیه بر لشکر بے عدد  
که شاید ز نصرت نیابی مدد

Trust not a numerous host, for it may be that thou  
be not helped by victory.



مکن تکیه بر ملک و تاج و گویا  
که ناگه در آید سپاه بلا

Trust not in kingdom, crown and standard, lest  
there come upon thee a host of afflictions.

مکن تکیه بر ماک و فرماندهی  
که ناگه چو فرمان رسد جان دهی

Trust not in kingdom and rule, for of a sudden when  
the order comes thou givest up thy life.

مکن شادمانی بگنج و خدم  
که ناگه شود سر بسر کالعدم

Rejoice not in treasure, and retinue, lest of a sudden  
they vanish altogether.

مکن بد که بد بینی از یار نیک  
نهی روید از شاخ بد بار نیک

Wrong not lest thou meet with wrong from thy  
good friend, for bad tree brings not good fruit.

مکن شادمانی بجای و جلال  
که بیخود نقصان نباشد کمال

Rejoice not in position and might, for height is not  
free from the fear of loss.

در ناپائنداری دنیا

ON THE INSTABILITY OF THIS LIFE.

بسا بادشاهان سلطان نشان  
بسا پهلوانان کشور ستان

Many the monarchs of supreme power, many the  
warriors who conquered countries,

بسا تندگردان لشکر شکن  
بسا شیر مردان شهشیر زن

Many the fierce fighters who broke the lines, many  
the lion-hearted men who broke the swords,

بسا ماهرویان شهشاد قد  
بسا مشکبویان خورشید خد

Many the moon-faced of graceful figures, many the,  
musk-scented with the sunny cheek,

بسا ماهرویان نوخاسته  
بسا نو عروسان آراسته

Many the charming youths, many the newly  
wedded who were decked,

بسا نامدار و بسا کامگار  
بسا سروقد و بسا گلعدار

Many the famous and many the successful, many  
the graceful figures and many the rosy cheeked,

که کردند پیراهن مهر چاک  
کشیدند سر در گریبان خاک

Who have rent the garment of life, who have  
drawn their heads into the garment of the earth.

چنان خرمن مهر شاں شد بباد  
که هرگز کسی زان نشانه نداد

Thus was the harvest of their lives given to the  
winds, that never did any trace a sign of them.



ثباتے ندارد جہاں اے پسر  
 بغفلت مبر عمر دروے بسر

The world has no permanence, my child ! \* spend not thy life therein in heedlessness.

دزیں باغ ونگیں درختے نرست  
 کہ ماند از جفای تبرزن درست

In this beautiful garden no tree ever grew which was safe from the hand of the tyrant hatchet.

منہ دل بریں منزل جانستان  
 کہ دروے نہ بینے دلی شادمان

Set not thy heart upon this worrying stage of life, for therein thou wilt not find one happy heart.

منہ دل بریں کاخ خرم ہوا  
 کہ می بارد از آسماں صد بلا

Set not thy heart upon this abode of delightful atmosphere, for there rain from heaven hundreds of afflictions.

\* Koran, Chap. LV, verses 26—27.

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منہ دل بریں دیو کھنہ خراب  
کہ خالی نباشد زرنج و عذاب

Set not thy heart upon this old wicked world, which  
is not free from grief and pain.

منہ دل بریں دیو ناپایدار  
ز سعدی ہمیں یک سخن یاددار

Set not thy heart upon this unstable abode ; from  
SADI remember this one advice.

تہام شد

THE END.



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